

This is that bread which
cometh down from heaven.
— John 6, 50.

SOUL FOOD.

Lord evermore give us this
bread — John 6, 31.

“Man Shall Not Live by Bread Alone but by Every Word that Proceedeth out of the Mouth of God.”

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RELIGIOUS ANARCHISM.

In matters of civil government there are those who think liberty means freedom from all restraint: they look upon every law as a chain that binds free action and upon all government as an appliance of slavery. In matters of religious faith and practice people are found who have the same anarchistic views. To them dogmatism or a statement of faith or a creed means a fetter to thought and a barrier to investigation. They forget that the greatest believers of the world have been its greatest workers and hence its greatest benefactors. The believers of the world have also been the pioneers of its thought and its leaders in progress. If one is confronted with an unknown sea and has dreams of an unknown continent he may equip himself with vessels whose merits have been proved, with a compass that has been tested with maps and charts and a crew of trusty seamen and start out on his voyage or he may discard all these and alone and naked he may plunge into the sea. In the one case he will prove a Columbus who shall discover a new world, in the other he shall show himself a madman and shall be swallowed up by the waves. So, too, is it with those who start out in search of truth in matters of ethics and religion; some will learn well and respect highly all that others have known and taught; they will become familiar with truth and fact as it now exists in the world and will then try to push on a little further and will count themselves happy if they can but add a very little to the great domain of known and acknowledged truth. To give the world one or two new ideas or to set a single new impulse in motion or to bring in a simple practical reform will satisfy them and they will toil on patient-

ly till the Master shall say “Well done good and faithful servant.” Another, mad to go at a single bound beyond all his fellow-men, despising the labor and discoveries of others will brush aside what they have said and written as of no value; he may even discard the church and the Bible and in the pride of human intellect seek to find a path wholly new, but that new path will lead to destruction. It will not require the revelations of eternity to show his mistake for in his own short life he shall drink the bitter dregs of disappointment and sorrow from the cup which he, himself has mixed. A young man who aspires to preach the gospel has just written me that he believes in higher criticism and every thing else that is progressive. He especially despises “Such sentimentalism as entire sanctification” and seems to have no sympathy with true spirituality. Alas, for the church if she is to be led by such pastors; alas, for the world, when those who name the name of Christ cease to be pure, spiritual and heavenly-minded.

HOLY LIVING.

Holiness is not a theory any more than health is—it is a condition of life. A person is holy only when he fulfills the conditions and enters into the life, and then there will be no chance for deception, for the fruits of holiness are as distinct and real as the fruit of vine or tree. If we want to be powerful teachers of the doctrine of holiness we must simply be holy; there is no other way to teach it. And we must be careful not to deceive anybody into thinking he is holy when he is not, for it is infinitely worse than making a man think he is well when he is sick.

—SELECTED.

HOW TO MAKE LIFE HAPPY.

Take time; it is no use to fume or fret or do as the angry house-keeper who has got hold of the wrong key, and pushes, shakes and rattles it about in the lock until both are broken and the door is still unopened.

The chief secret of comfort lies in not suffering trifles to vex us, and in cultivating our undergrowth of small pleasures.

Try to regard present vexations as you will regard them a month hence.

Since we cannot get what we like, let us like what we can get.

It is not riches, it is not poverty, it is human nature that is the trouble.

The world is like a looking-glass; laugh at it and it laughs back; frown at it and it frowns back.—London S. S. Times.

FAITH AND WORKS.

These two go hand in hand; the works of God all spring from faith. Faith is the inspiring cause and good works the consequence or effect. The great believers of the world are the great workers. Those who have no settled beliefs have no inspiration to the best efforts and hence if they work at all their works are spasmodic, weak, ephemeral. It is only when one has deep and lasting convictions that he moves with force and perseverance. “I believe,” and to that belief I labor, for that belief I am ready to sacrifice and suffer and if need be to die. Belief in the soul is like steam in the boiler; it is a propelling force and when coupled to the proper machinery it must work. The skeptic is a weakling; without nerve, without purpose. The man who is forever saying “I don’t know, I don’t know,” is not a telling factor in human life anywhere. “Trust in the Lord and do good.”

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WORSHIP.

It is to be feared that in our natural desire to obtain God's utmost and continued blessings we often drop out of our prayers one most important feature. We ask, we plead, we beseech the Lord but we do not worship him. All complete prayers are made up of three elements: worship, supplication and thanksgiving. For thanksgiving we always have abundant cause for God's mercies and kindnesses are numberless and unfailing. His blessings are new every morning and fresh every evening.

"Streams of mercy never ceasing
Call for songs of loudest praise."

We should be utterly base and ungrateful if we were to receive and appreciate God's wondrous blessings and not return thanks. The "Psalms of David" are full of thanksgiving.

"O, give thanks unto the Lord,
"For he is good, his mercy endureth forever."

The element of thanksgiving should have a very large part in our prayers and sometimes perhaps, when God's blessings have been unusually many and great, a season of devotion might be wholly occupied with this delightful service. Supplication, too, is a most important factor of a complete prayer. Our wants are so many—temporal wants and spiritual wants, wants for ourselves, our families, our friends, the church, our country and for the world—we can never enumerate them. But our God has told us to come to him with them and ask that they may be relieved and

supplied. "Ask," he says, "and ye shall receive, seek, and ye shall find, knock, and it shall be opened unto you." And so we come asking and receiving and still our wants do not diminish. When one want is met another arises and so we are continually beseeching God's blessings. We even pray each day for "Daily bread," and daily health and the most common things of life. It is God's will that we ask and we shall never be done with the service of supplication. His blessings are made, in some sense to depend upon our asking and we cannot please him better than by "Making our requests known with prayer and supplication." But this third important element of prayer must not be neglected. Consider who our God is in his infinite attributes and perfections even apart from what he has done or what he has promised to do. He is infinite in power and wisdom and these are qualities which we admire and adore. We travel long miles to witness exhibitions of combined wisdom and power as they are displayed in the raging tumult of Niagara, in the piling up of a mountain range or in the storm swept ocean.

It is God's wisdom and strength combined that have created all these material wonders. Again, we greatly admire holiness of character and purity of life. There is no beauty that charms and delights the heart like the "Beauty of Holiness;" yet our God is infinite in holiness and he is infinite in goodness and loving kindness. See how wisely and carefully he has planned for the happiness of all his creatures: see how wondrously he works for human peace and comfort. He is also infinite in mercy as is shown by his marvelous plan of salvation and redemption. "He that spared not his own Son shall he not also with him freely give us all things?" Let us then think of our God as he is in his own essential character and attributes; let us stand transfixed before him gazing with loving wonder into his blessed face; let us venture to express the adoration of our enraptured hearts in words of admiration and praise: let us "Worship the Lord." If the heathen devotee can adore his ugly idol can not we adore our transcendently beautiful and loving God? Let us cultivate the habit of worship: there is nothing that will tend more to widen and transform the soul. In worship we "See him as he is and we always become more and more like him."

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RESIST.

Does the rock ever grow weary with resisting the continuous dashing of the wave? No; it never complains of its task but just *stays*, as the bulwork of the island or the continent, shutting out the sea. The task is monotonous to be sure; it is in no way a showy or pretentious task but it is a necessary one, just as is yours perhaps or mine. No one ever stops to say thank you to the rock: no one ever stops to consider that if it were not for the stern and continuous and everlasting resistance of the rock the sea would break in and deluge all the land: but, for all this neglect and lack of sympathetic appreciation the rock resists and *resists*. The waves break upon it: they are beaten back by it and fly discomfited. Dear reader, may God make you like the rock; resist the devil; resist temptation. If you are tempted once, resist; if you are tempted in the same way a thousand times still resist and never let the flood of iniquity flow in upon your soul. You have this advantage over the rock; by resisting you grow stronger. The resisting rock is gradually weakened and worn away but the resisting soul becomes larger and mightier by the very effort of resisting. "Blessed is the man that endureth temptation for when he is tried he shall receive the crown." I once visited the navy yard of our nation and saw them manufacturing canon; I was told that every canon had to be tested before it was put on ship-board or sent away to a fort. Some canon did not endure the test. I saw some that were cracked or split and they had been discarded. Then I said the canon is worthless unless it endures the trial and so of the soul. Blessed is the soul that resists temptation; that soul shall be crowned with glory and honor.

YOUR WORLD.

In this great world no one individual has a very large part. The world is divided up among so many millions of people that no one can be said to occupy more than a very small fraction of it. The amount of time any one lives

is small when compared with the long years during which the human race has been upon the earth: so, too, one's wealth, knowledge and influence are exceedingly insignificant when compared with the mighty aggregate which the world possesses. But there is a sense in which the individual is of very great consequence; man is a world-master. Every individual has a little segment of the world that is peculiar to himself. He has a sphere in which he lives that is all his own. He fills it and dominates it. It may be a very small sphere to be sure; a very humble sphere perhaps but it belongs to him only and its character will be what he makes it. In the great world at large an individual may have but little part or influence but in his own little world he rules everything. One's own peculiar sphere or world is free from all outside intrusion; it is a sacred enclosure into which no second person can enter. This little world peculiar to each person can be made light or dark happy or sad pure or defiled just as its one occupant determines. "Ye are the light of the world;" "Ye are the salt of the earth," our Savior said, and whether our little world be light or dark, sweet or putrid depends upon us. Have we the true light in us?

"WE WOULD SEE JESUS."

So said the Greeks who came to the disciples of our Lord and so says the great sinning, suffering world to-day. O, how many want to see the gentle, meek, sympathizing Savior. They do not go to church to hear the fine music and the great sermon but to see Jesus and hear him speak some message of cheer and hope. Do they find the object of their search? Are they inspired with that faith and filled with reverential awe that leads them to say "Surely, Jesus is here to-day ministering to the wants of all who seek him; Jesus is here and my own soul is healed and strengthened by his touch." Unless the people find Jesus in our so-called religious meetings they are no better than ordinary secular gatherings. O, Jesus,

thou Healer of men, do thou appear in every gathering that is held in thy name and make glad the earth by the revelation of thy sanctifying power.

GOD GLORIFIED IN CHRISTIAN CHARACTER.

To the Christian churches is intrusted the work of preserving and perpetuating the religion of Jesus Christ. That it may be preserved in its purity, it must be received into the individual hearts of God's people as a living and energizing principle. If not so received, it is soon debased to the level of a dead formality, of little worth to man and dishonoring to God. That it may be perpetuated, to the glory of God and happiness of man, it must be shown to the world in its true beauty and loveliness through the medium of personal Christian character.

The life of the Spirit in the inner man, manifesting itself in the generous deeds, humane acts and honest dealings of the outer man, will go far to convince the world of the unspeakable worth of the religion of Christ to the human soul. Such a life is a visible manifestation of those great truths of which our creeds are the symbols, mere symbols only.

A ray of white light passed through a prism upon a screen, will appear to the eye of a beholder as a band of many beautiful colors. It is the property of a prism thus to separate a ray of white light into the many colors of which it is actually composed. In a similar manner the soul of man, when wrought upon by the Spirit of God, may show forth to the world the graces of a Christian character. As, however, the colors flashed from the most brilliant diamond are but the constituent colors of a single ray of white light, so all Christian graces are but the constituent elements of a holy character formed in man by God's Holy Spirit.

Upon the foundation of such a character the Christian may raise the superstructure of life in such grand and symmetrical proportions that it will stand like a beautiful temple furnished with every work of art, a monument to the praise and glory of the Divine Architect.

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